HYMNS

OF THE

PURE LAND

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Shinran

HYMNS

OF THE

PURE LAND

BY

SHINRAN-SHŌNIN

PUBLISHED BY THE
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PREFACE.

It is a phenomenon at which we must rejoice that recently the problem of thought stands out very prominently, it is discussed fervently both in the West and in the East and people have begun to think in earnest about the reality of life.

We, who live under Shinran Shōnin's teaching, believe it one of our bounden duties urgently necessary to introduce at this time to foreign brothers and sisters the works and thoughts of a great, cosmopolitan, religious character, such as was Shinran Shōnin, works and thoughts which are not yet fully introduced to the European and American public.

Let us here express our hearty thanks to Professor U. Oshima of the Ryūkoku College (formerly the Buddhist College) for his translation of all the *Hymns of the Pure Land* written by Shinran Shōnin. He completed the hard task of rendering the whole hymnal into an alien language almost single-handed.

We hope that the peoples of Europe and of America will be led, through this hymnal of Shinran Shōnin's, to come and drink of the living water from the spring of the true lifegiving religion.

(Rev.) Chōshin Gotō,
Director of
The Educational Department
of the
West Hongwanji.

Kyōto, Oct.,. 1922.

PREFATORY NOTE.

The author of these *Hymns of the Pure Land*, Shinran Shonin, was the Founder of the Jōdo Shinshū, which is the greatest of the Buddhist sects in Japan. His establishment of the *Jōdo shinshū* made a new epoch in the history of Buddhism. Before his time, Buddhism was a religion for recluses in forests, for temples or for priests. But by him it was made a religion for towns, for society and for the common people. Before his time Buddhism required endeavour, discipline, knowledge and meditation. But he explained the great Compassion of Amitabha manifestly and completely and Buddhism has become a religion that teaches an unlimited salvation. All the works of Shinran Shōnin are in praise of Amitabha, the assistance of compassion, and exhortations to believe in Him. Seven hundred years ago, he wrote the *Kyōgyō-shinshō* and other works in Chinese as was the custom of those days. But it struck him that

works in classic Chinese ideographs would be beyond the learning and capacity of most understanding of the common people, so he wrote the three volumes of his hymns in Japanese, one of which is this collection of the *Hymns of the Pure Land* translated here.

A good translation from one language into another is a hard task, and everybody knows how immensely difficult is the translation of metrical writings. Moreover, when it comes to rendering a hymn written in one language according to the poetical rules of that language into another language so different in every point as English and Japanese, the task becomes almost insuperable, at any rate, to one who makes no claim to any sort of talent whatever in the art of translation.

This hymnal of Shinran Shōnin has already been several times translated into English. We venture to add one more to the number on the ground of utter faithfulness to the original — always, of course, with due

[illegible] paid to the syntax and idiom of the English language.

We do not expect that the whole of Japanese Buddhism can be fully understood, but we do hope that some idea of the tone of [illegible] of the Jōdo Shinshū will be conveyed to the peoples of Europe and of America, through this modest version.

(Rev.) Ryōun Hanada,
Superintendent
of the
West Hongwanji.

Kyōto, Oct., 1922.

Introductory Hymns.

1 Those who praise the Name of Amitābha[1]
And have sincere faith in their inmost heart,
Remember Him for ever and ever,
And are always grateful for His high grace.

2 Those who doubt the wonder of His Will,[2]
And yet say His[3] Name, will have their rebirth
In a palace wherein they have to spend
Five hundred years to no purpose, says Buddha.[4]

1 Amitābha is the name of a Buddha who has Infinite Light and Infinite Life.
2 It is Amitabha's Will to save all beings who believe in Him and praise His Name.
3 "He," "His," "Him" begun with the capital letter "H" means Amitabha throughout this book.
4 Buddha means Sakyamuni, the founder of the Buddhist religion. The introductory hymns represent the whole Jōdo Shinshu doctrine. The doctrine requires entire belief in Amitabha and positively warns us against any doubt about Him.

彌陀ノ名號トナヘツヽ
信心マコトニウルヒトハ
憶念ノ心ツトニシテ
佛恩報スルオセヒアリ

誓願不思議ヲウタカヒテ
御名ヲ稱スル往生ハ
宮殿ノウチニ五百歳
ムナシクくクトソトキタマフ

THE HYMNS OF AMITĀBHA

in imitation of

The Psalms of Amitabha.[1]

1 Since Amitābha became a Buddha,

As many as ten kalpas[2] have past by;

Yet the holy Buddha's glory gives Light

Unlimitedly to the ignorant world.

1 *The Psalms of Amitābha* was written by Tanluan, one of the Seven Fathers of the Jōdo Shinshū, born in China, 476 A.D.; died 542.

2 A kalpa is 4,320,000,000 years.

讃阿彌陀佛偈和讃

彌陀成佛ノヽノカタハ
イマニ十劫ヲヘタマヘリ
法身ノ光輪キハモナク
世ノ盲冥ヲテラスナリ

2 The Light of His wisdom is everlasting;
Of all finite beings in the world
None but are given Light to awake—
Submit yourselves all to the True
Light.

3 Amida's Light of freedom shines
boundlessly;
All things illumined by His Light,
says Buddha,
Are freed from every sort of untrue
doctrine—
Submit to the Enlightened Amida!

智慧ノ光明ハカリナシ

有量ノ諸相コトゴトク

光暁カフラムモノハナシ

真實明ニ歸命セヨ

解脫ノ光輪キハモナシ

光顯ルフルモノハミナ

有無ノ一ナルトノヘタマフ

平等覺ニ歸命セヨ

1 His Light permeates all sinful beings,
As ākāśa[1] pervades the universe,
None but are blest by His genial
Light——
Submit yourselves to the wonderful
Buddha!

5 No light can be compared with His
pure Light;
Shone upon by the pure rays of His
Light,
All restraints of karma will be dis-
solved——
Submit yourselves to the Ultimate
Help!

1 Ākāśa is a subtle and ethereal fluid supposed to fill and pervade the universe.

光雲無量如虛空

一切ノ有量ニサハリナシ

光澤カフラメモノソナキ

難思議ヲ歸命セヨ

清淨光明ナラヒナシ

遇斯光ノヽヘナレハ

一切ノ業繫モノヽヨリス

畢竟依ヲ歸命セヨ

6 As Amitābha's Light shines most splendid,
So call we Him the Buddha Sovran of Light.
His Light will disperse the darkness of Hell——
Submit to the Buddha worthy of offering!

7 His Light of wisdom surpasses all others;
So call we Him the Buddha of Clear Light.
All beings once shone upon by His Light
Will have their karmas and passions dispersed.

佛光照曜最第一

光炎王佛トナツケタリ

三塗ノ黒闇ヒラクナリ

大應供ヲ歸命セヨ

道光明朗超絶セリ

清淨光佛トマウスナリ

ヒトタヒ光照カフルモノ

業垢ヲノソキ解脱ヲウ

His Light of Compassion reaches afar,
And wherever the Light goes, says Buddha,
All beings will be given saintly joy——
Submit yourselves to the Great Comforter.

9 As He breaks the darkness of ignorance,
We call Him the Buddha with light of wisdom.
All Buddhas and saints[1] of the three classes
Unanimously adore and praise Him.

1 The saints of the three classes are śrāvakas, pratyekabuddhas and bodhisattvas.

10 As His Light shines on all beings forever,
We call Him the Buddha of Constant Light.
When we see its power and trust it
With a firm faith, we are bound for the Pure Land.

11 As His Light is incomprehensible,
He is called the Buddha of Inconceivable Light.
All Buddhas feel wonder at His salvation
Of all beings, and extol His virtues.

光明テラシテタヘサレハ
不斷光佛トナツケタリ
聞光力ノユヘナレハ
心不斷ニテ往生ス

佛光測量ナキユヘニ
難思光佛トナツケタリ
諸佛ハ往生嘆シツヽ
彌陀ノ功徳ヲ稱セシム

12 The transcendance of His wondrous
Light makes Him
Entitled the Buddha of Inexpressible
Light.
His supreme Light[1] by which all beings
become Buddha
Is the object of admiration by all
Buddhas.

13 As His Light excels the full moon and
sun,
'Tis called the Light that outshines
moon and sun.
All Buddha's praise could not say all
of it——
Submit yourselves to the Peerless
Buddha!

1 Amitābha had forty-eight desires or wills, which being accomplished after His long and severe self-discipline, He became a Buddha. One of the desires was to give out an infinite amount of light from His body.

神光ノ離相ヲトカサレハ
無稱光佛トナツケタリ
因光成佛ノヒカリヲハ
諸佛ノ嘆スルトコロナリ

光明月日ニ勝過シテ
超日月光トナツケタリ
釋迦嘆シテナヲツキス
無等等ヲ歸命ヒヨ

14 The number of the great saintly audience
Of Amida's first sermon was countless.
Let those who wish to come to the Pure Land
Submit to the Buddha of the Great Audience.

15 Countless bodhisattvas in the happy Pure Land
After another birth will take a Buddha's place[1];
After they have learned how to teach all beings,
They will come again into this world and enlighten them.

1 A bodhisattva is to become a Buddha, when advanced to the next higher position.

彌陀初會ノ[illegible]

算數ノオヨフコトソナキ

淨土ヲネカハンヒトハミナ

廣大會ヲ歸命[illegible]

安樂無量ノ[illegible]

一生補處ニ[illegible]ナリ

普賢ノ德ニ歸シテコソ

穢國ニカナラス化スルナレ

14 The number of the great saintly audience
Of Amida's first sermon was countless.
Let those who wish to come to the Pure Land
Submit to the Buddha of the Great Audience.

15 Countless bodhisattvas in the happy Pure Land
After another birth will take a Buddha's place[1];
After they have learned how to teach all beings,
They will come again into this world and enlighten them.

1 A bodhisattva is to become a Buddha, when advanced to the next higher position.

[illegible]

[illegible]

[illegible]

[illegible]

安樂無量ノ大菩薩

一生補處ニイタルナリ

普賢ノ德ニ歸シテヨツ

穢國ニカナラズ化スル[illegible]

16 For the sake of all beings in the whole world
They collect the virtues of the Tathāgata,[1]
And by that means lead them to believe in His Will——
Submit to His Heart vast as the ocean!

17 Avalokitesvara and Mahāsthamaprapta[2]
Unitedly shed the light of pure wisdom all;
And in saving those with any cause to be saved
And in making them Buddhas have no time to rest.

1 Tathagata is another name of Buddha.
2 Avalokitesvara and Mahāsthamaprapta are bodhisattvas.

Those who have been in the happy
Pure Land,
When they come again to this wicked
world
Of the five corruptions[1] like Sahyamma,
Will benefit all beings limitlessly.

The freedom of their miraculous power
Is more than we can estimate and
judge ;
They[2] have collected wonderful vir-
tues
Submit yourselves to the Most High
Buddha !

1 There are five corruptions (1) of the kalpa, (2) of belief, (3) of passions, (4) of mankind and (5) of life.
2 "They," "their" mean the people in the Pure Land.

安樂淨土ニイタルヒト
五濁惡世ニカヘリテハ
釋迦牟尼佛ノコトクニテ
利益衆生ハキハモナシ

神力自在ナルコトハ
測量スヘキコトソナキ
不思議ノ徳ヲアツメタリ
無上尊ヲ歸命セヨ

20 The happy śravākas, bodhisattvas,
Men and gods have all capacious wisdom,
And all alike majestic in appearance,
But have different names as we in the world.

21 Their features are matchlessly regular;
Their graceful bodies are unlike men's or gods';
They are enlightened and have attained the truth——
Submit yourselves to the Equalizer.

安樂聲聞菩薩衆

人天智慧ホカラカニ

身相莊嚴トテオナシ

他方ニ順シテ名ヲツラヌ

顔容端政マクレ[illegible]シ

精微妙軀非人天

[illegible]無之身[illegible]

[illegible]

22 Those who will enter the happy Pure Land
Must have the proper faith for salvation.
No one there has wrong[1] or imperfect faith.[2]
All Buddhas praise them with the faith that is true.

23 How rejoicingly glad would all beings
In the ten quarters[3] be at what they have heard,
When they hear Amida's Name full of virtues,
And a sincere faith springs up in their hearts.

1 The wrong faith is the faith in one's own power. He who has such wrong faith believes that his own works can save himself.
2 One having this imperfect faith praises the Name of Amitabha, yet relies on his own power.
3 The ten quarters are the four sides, the four corners, and above and below the earth.

安樂國ヲネカフヒト

正定聚ニヰソ住スナレ

邪定不定聚クニ、ナシ

諸佛讃嘆シタマヘリ

十方諸有ノ衆生ハ

阿彌陀至德ノ御名ヲキ、

眞實信心イタリナハ

オホキニ所聞ヲ慶喜セン

As He vowed not to attain to Enlightenment,
Unless in Him all the worlds be made whole,
Those who accept His Will with joy shall at once
Be assured of rebirth in the Pure Land.

The Pure Land and everything in it
Were made by the Will of Dharmakāra[1];
Nothing like them is in heaven or on earth——
Submit yourselves to the Great Will-power.

1 Dharmakara was the name of Amitabha during His ascetic practices before He became a Buddha.

若不生者ノチカヒユヘ
信樂マコトニトキイタリ
一念慶喜スルヒトハ
往生カナラズサダマリヌ

安樂佛土ノ依正ハ
法藏願力ノナセルナリ
天上天下ニタクヒナシ
大心力ヲ歸命セヨ

26 The whole magnificence of the Pure Land
Is more than I can describe, says Buddha,
With his profound knowledge and liberal speech —
Submit to the Buddha of Unspeakable Light!

27 The rebirth in the Pure Land is given forever,
And all beings will come not only from this world,
But from all Buddha countries in the ten quarters,
And their number is immeasurable and countless.

安樂國土ノ莊嚴ハ
釋迦無尋ノミコトニテ
トクトモツキシトノヘタマフ
無稱佛ヲ歸命セヨ

已今當ノ往生ハ
一ノ土ノ衆生ノミナラス
十方佛土ヨリキタル
無量無數不可計ナリ

23 If you learn what Amitabha's [illegible]
means,
And joyfully praise and adore His
Name,
You will acquire the treasure of the
virtues,
And obtain possession of those virtues.

24 Those who accept the [illegible]
Even if the whole world were filled
with fire,
And they had to go through it to receive
Are destined for rebirth in the Pure
Land

1 The name Amitabha means infinite life and infinite light. He gives it to all beings to save them. Those who believe in His Will and praise His Name are predetermined in this life to be admitted into the Pure Land.

阿彌陀佛ノ御名ヲ聞キ、
歡喜讃仰セシムレハ
功德ノ寶ヲ具足シテ
一念大利無上ナリ

タトヒ大千世界ニ
ミテラン火ヲモスキユキテ
佛ノ御名ヲキクヒトハ
ナニヲ不退ニイタルナリ

30 Innumerable Buddhas praise Amida

With infinitude of wonderful power;

Countless bodhisattvas come and see Him

From numberless eastern Buddha countries.

31 Bodhisattvas from all Buddha countries

In the nine other quarters come and see Him.

The Tathāgata Śākyamuni lauds

Him in verse for His infinite virtues.

神力無極ノ阿彌陀ハ
無量ノ諸佛ヨメタマフ
東方恒沙ノ佛國ヨリ
無数ノ菩薩ヨキタマフ

32 All bodhisattvas in the ten quarters

To gain the highest virtue in themselves,

Come adoring and praising to see Him——

Let us all submit to the Bhagavat[1]!

1 Bhagavat means adorable one.

十方ノ無量菩薩衆

德本ウヘンタメニトテ

恭敬ヲイタシ歌嘆ス

ミナヒト婆伽婆ヲ歸命セヨ

33 'Tis the probational Pure Land of the
transformed Buddha
That has a hall and a bodhi-tree of
seven gems,[1]
Yet those who come from the ten
quarters are countless —
Adore Amitābha who built the hall
and tree !

1 In a part of the Pure Land, there is a large sermon-hall and a platform with a large bodhi-tree overhanging it. Those are admitted here who have not yet attained the faith of total dependence on Amitabha, and depend on their own power for their salvation. They are led to turn to the true faith by the sermons of the transformed Buddha and by the sight of the tall bodhi-tree.

七寶講堂道場樹

方便化身ノ浄土ナリ

十方來生キハモナシ

講堂道場禮スヘシ

31 The Pure Land is great beyond measurement,
And it has been built and adorned by His Will——
Let all beings bow down and submit themselves
To their great Saviour of the Pure Land.

35 Fairly for the good of His own and of others,
He decked the Pure Land that He might lead thither all beings,
And 'tis more grand than we can imagine or tell——
Submit yourselves to the Inconceivable Lord!

妙土廣大超數限
本願莊嚴ヨリオコリ
清淨大攝受ニ
稽首歸命セシムヘシ

自利々他圓滿シテ
歸命方便巧莊嚴
コヽロモコトハモタヘタレハ
不可思議ノ歸命ヒラ

36 His miraculous Power and His Will
perfect,
Fixed, firm and enduring—— have built
the Pure Land ;
His Compassion and His Power are
wonderful——
Submit yourselves to the Truly
Wonderful Buddha !

37 A natural sweet sound comes from the
groves of gems.
'Tis like a harmony played by
musicians,
And is of a surpassing sweetness and
clearness[1]
Submit yourselves to the Buddha of
pure music !

1 This stanza and the following seven stanzas are praises of the Pure Land.

神力本願及滿足

明了堅固究竟願

慈悲方便不思議ナリ

眞無量ヲ歸命セヨ

寶林寶樹微妙音

自然清和ノ伎樂ニテ

哀婉雅亮ヲクレタリ

清淨[illegible]ヲ[illegible]セヨ

The groves of seven gems fill the Pure Land.

The trees throw lustre on one another,

As do the flowers, fruits, branches and leaves——

Submit to the Virtuous Lord of Will!

When a gentle wind fans the gem-decked trees,

They give forth all the five tones[1] of the scale,

Which are naturally in harmony——

Submit yourselves to the Holy Achiever!

1 The Chinese scale is five-toned.

已[illegible]熟枯ツ[illegible]ヲミヌ
生前メリヒニカヽヤケリ
花葉枝ハマダオナシ
今願而一末ノ歸命セヨ
過盛實樹ヲシツトセハ
ミナヽ上作物イタシツヽ
皆未可ニ一自然ナリ
消除蔵ヲ祠スハン

10 From each of the lotus flowers poured
Thirty-six hundred thousand Kotis[1]
Of rays of light glistening and sparkling,
And their splendor fills the whole universe.

11 From each of the lotus flowers appear
Thirty-six hundred thousand Kotis
Of Buddhas like unto those rays of light,
Whose beautiful forms are like gold mountains.

1 A koti is ten millions.

一一ノハナノナカヨリハ
三十六百千億ノ
光明テラシテホカラカニ
イタラヌトコロハサラニナシ

一ノハナノナカヨリハ
三十六百千億ノ
佛身モヒカリモヒトシクラ
相好金山ノコトクナリ

42 From every part of their bodies radiate
out
Many thousand rays of light in the ten
quarters
And proclaim the wonderful law of
salvation
To lead all beings to the true en-
lightenment.

43 A clear pond built of seven gems is
filled
With cool pure water that has eight
virtues.[1]
How wonderful is a stainless object——
Submit to the owner of all virtues !

1 The eight virtues of water are purity, power to wet, tastelessness, softness, coolness, power to assuage, healthfulness and power to cause plants to grow.

相好コトニ百千ノ
ヒカリヲ十方ニハナチテソ
ツネニ妙法トキヒロメ
衆生ヲ佛道ニイラシムル
七寶ノ寶池イサキヨク
八功德水ミナミテリ
無漏ノ依來不思議ナリ
功德成ヲ歸命セヨ

There they never suffer as in the dire three worlds,[1]
But they enjoy a pleasant murmuring of water.
So call we the Pure Land Happy Land——
Submit to the Master of Pure Music!

All Buddhas in the ten quarters and all ages
Have come to Nirvāṇa on the same Tathātā;
Their two senses[2] are perfect, their wisdom all the same;
Their way to save is well suited to each man's mind.

1 The three worlds are hell, the world of hungry demons and the world of animals.

2 By one of the two senses a Buddha attains the universal truth and by the other he distinguishes the characteristics of each being.

三塗苦難ナカクトチ
但有自然快樂音
コノユヘ安樂トナツケタリ
無極尊ヲ歸命セヨ

十方三世ノ無量慧
オナシク一如ニ乘シテソ
二智圓滿道平等
橋化最後不思議ナリ

16 To come to the Pure Land of Amida
Is to subject yourselves to all the Buddhas;
To praise this one Buddha whole-heartedly
Is to honour all the enlightened Buddhas.

17 Those who gladly trust and rejoice at what they have heard,
And even for that moment sincerely believe in it,
Should, touching His feet with their foreheads,[1] adore
The reliable Buddha of Inconceivable Light

1 In India it was the most respectful salutation for an inferior on meeting a superior to bow low and touch his feet with his forehead.

彌陀ノ誓ニ歸シヌレハ

ミナノ、諸佛ニ歸セルナリ

一心ヲモチテ一佛ヲ

ホムルハ無碍人ヲホムルナリ

信心歡喜慶所聞

乃暨一念至心者

南無不可思議光佛

頭面ニ禮シタテマツレ

48 I have praised His wisdom and His
virtues
That all beings of the world may hear
it.
Let those who have already attained the
faith,
Be forever grateful for His high grace.

佛恩功德ヲホメヽメテ
十方ノ有緣ニキカシメン
信心ステヽヽンヒトハ
ツネニ佛恩報スヘシ

HYMNS OF THE PURE LAND

based on

The Larger Sukhavatī-vyuha.

(22 STANZAS)

1 The blessed Ānanda rose from his seat.
Looking up to the glorious Holy One,
He was inspired with unusual respect,
And thought he had never seen his face so bright.

1 Buddha was dwelling on the mountain Gṛdhrakūta near the city of Rajagṛha with a large assembly of his disciples, when he taught them as recorded in the *Larger Sukhāvatī-vyūha.*

淨土和讃

大經意

二十二首

曾者阿難座ヨリタチ
世尊ノ威光ヲ瞻仰シ
生希有心トオトロカシ
未曾見トソアヤシミシ

2 Seeing the glorious face of the Tathā-
gata,
The blessed Ānanda asked the apt
question,
Why was it that his features were serene,
Whereat he revealed why he came into
the world.

3 Absorbed in profound contemplation,
The Tathāgata's face looked serene.
Seeing how keen-sighted Ānanda was,
He admired his intelligent question.

如來ノ光瑞希有ニシテ

阿難ハナハタコヽロヨク

如是之義トトヘリシニ

出世ノ本意アラハセリ

大寂定ニイリタマヒ

如來ノ光顏タヘニシテ

阿難ノ惠見ヲミソナハシ

問斯惠言トホメタマフ

4 The aim of the Tathagata's coming to
this world
Was to reveal Amida's true Will to
save,
But few could hear him preach or see
him,
For he comes as seldom as the udum-
bara[1] blooms.

5 It is taught that ten kalpas have already
lapsed,
Since Amitabha put on Buddhahood.
Nay, He seems to have been a Buddha
From unknown kalpas in the distant
past.

1 The udumbara is the glomerous fig tree which is believed to bloom once in three thousand years.

如來興世ノ本意ニハ

本願眞實ヒラキテソ

難値難見トトキタマヒ

猶靈瑞華トシメシケル

彌陀成佛ノコノカタハ

イマニ十劫トトキタレト

聖點久遠劫ヨリモ

ヒサシキ佛トミヘタマフ

6 The glorious Buddha of incomparable
Light,
While receiving instruction from Lo-
keśvararāja,[1]
Made choice of the best in all the Pure
Lands
Shown to Him, and thus formed His
own Will to save.

7 There are the rays of purity, joy and
wisdom
In the pervading Light of Amitābha.
His Light has infinitely wondrous
virtues,
And benefits all beings in the ten
quarters.

1 Lokeśvararaja was a Buddha by whom Amitabha was trained before He attained His Buddhahood.

南無不可思議光佛

饒王佛ノミモトニテ

十方淨土ノナカヨリソ

本願選擇攝取スル

無导光佛ノヒカリニハ

淸淨歡喜智慧光

ソノ德不可思議ニシテ

十方諸有ヲ利益セリ

5 He exhorted all beings in the ten quarters
To purity, belief and wish for rebirth,
Which He taught as the cause of salvation ;
Such a wonderful Will did He proclaim.

6 Those who gain the faith taught by Him
Will be at once predestined to be saved ;
When they reach this unchangeable position,
They are sure of entering Nirvāṇa peace.

至心信樂欲生ト

十方諸有ヲシテ、メテソ

不思議ノ誓願アラハシテ

眞實報土ノ因トスル

眞實信心ウルヒトハ

スナハチ定聚ノカズニイル

不退ノ少ラキニイリスレハ

カナラズ、滅度ニイタラシム

10 As Amida's great Pity is thorough,
With the Buddha wisdom so wonderful,
He mightily resolved to make of women men,
And vowed that women, too, should be enlightened.

11 He gave all beings in the world a preliminary teaching,[1]
To be sincere, to desire and wish for rebirth;
He made a vow to come and take them dying,
Opening a way of provisional salvation.

[1] Amitabha teaches even those who have the wrong faith to be sincere and to desire to be reborn in the Pure Land, and He opens for them a way of provisional salvation; He will make His appearance before them when they are on their death-bed and help them to the Pure Land.

彌陀ノ大悲ヲカケレハ
佛智不思議ヲアラハシテ
變成男子ノ願ヲタテ
女人成佛チカヒタリ
至心發願欲生ト
十方衆生ヲ方便シ
衆善ノ假門ヒラキテソ
現在人前ト願シケル

12 Concerning His vow to appear to all
beings on their death-bed,
Śakyamuni explains all sorts of good
things,
In his book, the *Amitayur-Dhyana-Sutra*,
To encourage those who are self-
reliant.

13 When all beings are sincere and desire
To be reborn, all of their good deeds
Will be turned to a beneficial means
To give them rebirth in the Pure
Land.

臨終現前ノ願ニヨリ

釋迦ハ諸善ヲコト〳〵ク

觀經一部ニアラハシテ

定散諸機ヲスヽメケリ

諸善萬行コト〳〵ク

至心發願セルユヘニ

往生淨土ノ方便ノ

善トナラヌハナカリケリ

He taught all beings in the ten quarters
to be sincere
And to direct their good deeds towards
being reborn,
And vowed to save them in the end
provisionally
Taking even those who praise His
Name though self-reliant.

Concerning His Will to save in the end,
Śākyamuni
Taught in the *Smaller Sukhāvatī-vyūha*
How to be saved provisionally
And tried to lead men to the true
salvation.

至心廻向欲生し

十方衆生ヲ方便シ

名號ノ眞門ヒラキテソ

不果遂者ト願シケル

果遂ノ願ニヨリテコソ

釋迦ハ善本德本ヲ

彌陀經ニアラハシテ

一乘ノ歳ヲスヽメケル

16 Those who praise the Name of Amida,
Though they believe in their own
power to save themselves,
Since He vowed to save them all in the
end, naturally
Turn to the Pure Land, gate to
Tathātā.

17 Those who can not, though longing for
the Pure Land,
Attain the faith in Amida's power,
Are doubtful of His wonderful wisdom,
And will stay on the borders of the
Pure Land.

定散自力ノ稱名ハ
果遂ノチカヒニ歸シテコソ
オシハサレトモ自然ニ
眞如ノ門ニ轉入スル
安樂淨土ヲトカヒツヽ
他力ノ信ヲエヌヒトハ
佛智不思議ヲウタカヒテ
邊地[illegible]侵ニトマルナリ

15 Seldom see we Tathāgata appear,
Hear the everlasting teachings of
Buddhas,
Or hear the good laws for Bodhisattvas,
Even in countless kotis of kalpas.

16 It is very hard to find a good teacher,
And 'tis very hard for him to teach
well;
Though 'tis very hard to hear good
teachings,
Yet is it harder to attain the faith.

如來ノ興世ニアヒカタク

諸佛ノ經道キヽカタシ

菩薩ノ勝法キクコトモ

無量劫ニモマレラナリ

善智識ニアフコトモ

オシフルコトモマタカタシ

ヨクキクコトモカタケレハ

信心ニハコトモナヲカタシ

20 To believe in Amida's great Will is harder
Than to believe in Buddha's other teachings in his lifetime.
'Tis the most difficult of all difficult things;
Nothing is more difficult than this, says Buddha.

21 'Tis the true doctrine to believe in His Will and praise His Name.
The preparatory teaching is to be virtuous and good.
They judge not between the true and mediate teachings,
And know not how to come to the happy Pure Land.

一代諸教ノ信コリモ

弘願ノ信樂ナヲカタシ

難中之難トトキタマヒ

無過斯難トノヘタマフ

念佛成佛コレ眞宗

萬行諸善コレ假門

權實眞假ヲヲカスシテ

自然ノ淨土ヲエソシラメ

22 As all beings long abide by the means

Which brings the provisional salvation,

They pass through various states of

existence——

Submit to Amida's Will to save all !

聖道權假ノ方便ニ

衆生ヒサシクトヽマリテ

諸有ニ流轉ノ身トソナル

悲願ノ一乘歸命セヨ

HYMNS OF THE PURE LAND

based on

The Amitayur-Dhyana-Sutra.

(9 STANZAS)

1 The most benevolent Tathāgata,
Śākyamuni, let Vaidehi choose one[1]
Out of the Buddha countries shown in
the light,
And she selected the happy Pure
Land.

1 While Sākyamuni was preaching on Grdhrakūta, a riot broke out at Rajagrha, Magadha. King Bimbisara was confined in a room surrounded by a seven-fold wall by his son Ajatasatru. Queen Vaidehi was confined in her room. When the queen was in great distress, Buddha appeared to her in her room, and showed her all the Buddha countries in the light issuing from his forehead. She asked him, then, how she could enter the Pure Land of Amitabha.

觀經意

九首

恩德廣大釋迦如來

韋提夫人ニ勅シテソ

光臺現國ノソノナカニ

安樂世界ヲエラハシム

2 Bimbisara ordered that the hermit should

be killed,

Without waiting for his predestined

death hour,[1]

And for this he was confined in a room,

Surrounded by a seven-fold wall.

1 King Bimbisāra got no child till his old age. A diviner told him that a hermit was destined to die three years later and to be reborn his son. The king could not wait that length of time and sent a servant to kill the hermit, and on the same day his queen conceived a son, who was Ajatasatru — the karma of the king's cruelty. When Ajātasatru was born the king tried to kill the prince, for the diviner had told the king that the prince would revenge himself on him for the hermit's death. Devadatta told the prince this story and instigated him to seize his father.

頻婆娑羅王勅セシメ
宿因ソノ期ヲマタスシテ
仙人殺害ノムクヒニハ
七重ノムロニトヂラレキ

Ajātaśatru saying in anger,

'My mother is my mortal enemy,'

With a drawn sword in hand made for

her room

For the brutal purpose of killing his

mother.[1]

1 When Ajataśatru knew that the queen was supplying the king in prison with food, he tried to kill the queen in a fit of fury.

阿闍世王ハ瞋怒シテ

我母是賊トシメシテソ

無道ニ母ヲ害セントツルキソヌキテムカヒケル

4 Jiva and Candraprabha's expostulation[1]

Earnestly with the prince on his fell
intention,
'This is what Candalas[2] would do. If
you do that,
We can not have you with us here in
this palace.'

1 Jiva and Candraprabha are two ministers of the king. They saw Ajatasatru going to his mother's room with a drawn sword and expostulated with him.

2 A Candala is an outcast and is put outside the four regular castes in India.

耆婆月光ネンコロニ
是旃陀羅トハチシメテ
不宜住此ト奏シテソ
閻王ノ逆心イサメケル

Jiva left him with cautious backward steps,[1]

Putting his hand on the hilt of his own sword.

Whereat Ajātaśatru put away his sword[1].

But confined Vaidehi in her room.

Amida and Śākyamuni employed

Ananda,[2] Mahāmaudgalyayana,[2] Pūrṇa

Vaidehi,

Devadatta,[4] Ajātaśatru, Bimbisāra,

Jiva, Candraprabha to play a drama to show His Will.

1 Jiva left the raging prince with backward steps lest he should be attacked in the rear. The prince desisted from killing his mother but confined her in her room.

2 Ananda and Mahamaudgalyayana in company with Sakyamuni visited Vaidehi who was shut up in her chamber.

3 Pūrṇa and Mahamaudgalyayana preached to Bimbisāra.

4 Devadatta, who was a cousin and opponent of Buddha, instigated Ajātaśatru to kill his father.

耆婆大臣ミサヽアソ
却行而退セシメツヽ
閻王ツルキヲステシメテ
韋提ヲミヤニ禁シケル

彌陀釋迦方便シテ
阿難目連富樓那韋提
達多閻王頻婆娑羅
耆婆月光行雨等

7 These great bodhisattvas all together
Planned and worked[1] in various ways
to lead us,
Mean, ignorant, vile sinners, to His Will
That will not omit to save the wicked.

8 When men were ripe for hearing the
Pure Land doctrine,
Sākyamuni and Vaidehi acted their
parts,
Varsakara[2] supported Devadatta's words,
And Ajātaśatru started upon his sinful
action.

1 The present tragedy was plotted and acted by bodhisattvas to show how even wicked people are saved by Amida's Will to save all.
2 Varśakāra was one of the king's ministers.

大聖オノ〳〵モロトモニ
凡愚底下ノツミヒトヲ
逆惡モラサヌ誓願ニ
方便引入セシメケリ

釋迦韋提方便シテ
淨土ノ機緣熟スレハ
雨行大臣證トシテ
闍王逆惡興セシム

Both meditators and unthinking doers,
Give up your three resolves[1] and your
self-reliance,
And desire to be established in the faith
In the power of the Compassionate
Amitābha.

1 The three resolves of self-reliant people are (1) to be sincere, (2) to have faith in themselves and (3) to direct their good deeds toward being reborn in the Pure Land.

定散諸機各別ノ
自力ノ三心ヒルカヘシ
如来利他ノ信心ニ
通入セントネカフヘシ

HYMNS OF THE PURE LAND

based on

The Smaller Sukhavatī-vyūha.

(5 STUNZAS)

1 As He looks on all beings of the countless worlds
In the ten quarters, who praise His holy Name,
And takes all of them into His Light
leaving none out,
We entitle Him Amitābha, the Infinite Light.

彌陀經意

五言

十方微塵世界ノ
念佛ノ衆生ヲミソナハシ
攝取シテステサレハ
阿彌陀トナンケタテマツル

2 Tathāgatas countless in number
All alike despise any sort of good works,
And do but unanimously teach us
To attain faith in His wonderful Name.

3 An infinitude of Buddhas in the ten quarters
Preach His law most difficult to believe,
And vouch for its truth and guard the believers
For the sake of this wicked world of five corruptions.

恒沙塵数ノ如来ハ
萬行ノ少善キラヒツヽ
名號不思議ノ信心ヲ
ヒトシクヒトヘニスヽメシム

十方恒沙ノ諸佛ハ
極難信ノノリヲトキ
五濁悪世ノタメニトテ
證誠護念セシメタリ

It is because His Pitiful Will was realized
That all Buddhas guard the believers and attest His law.
Let those who have the faith firmly rooted
Try to express their gratitude to Amida.

All the countless Buddhas proclaim
Amida's Name, and teach an utter trust in it
To all mankind so faithless, wicked and corrupt
In this corrupt and wicked kalpa and this world.

諸佛ノ護念証誠ハ
悲願成就ノタメナレハ
金剛心ヲエンヒトハ
彌陀ノ大恩報スヘシ

五濁悪時悪世界
濁悪邪見ノ衆生ニハ
彌陀ノ名號アタヘテソ
恒沙ノ諸佛スヽメタル

HYMNS OF AMITĀBHA

based on

Various Sutras.

(9 STANZAS)

1 Pitying the dark ignorance of the world,
Amida whose glory is infinite,
In the shape of the Buddha of Perpetual
Light,
Appeared in the blissful, happy Pure
Land.

諸經ノコヽロニヨリテ

彌陀和讃

九首

無明ノ大夜ヲアハレミテ
法身ノ光輪キハモナク
無尋光佛トシメシテソ
安養界ニ影現スル

2 Amida, a Buddha since many kalpas ago,
Pitied the ignorant mankind corrupt
in five respects
And in the person of Buddha Śākyamuni
Appeared in Gayā in a way fit for the
human mind.

3 If for a hundred thousand kotis of
kalpas,
One hundred thousand kotis of
tongues,
Each one having an infinite voice,
Praise Amitābha, they can not say it
all.

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久遠實成阿彌陀佛
五濁ノ凡愚ヲアハレミテ
釋迦牟尼佛トシメシテゾ
迦耶城ニハ應現スル

百千倶胝ノ劫ヲヘテ
百千倶胝ノシタヲイダシ
シタゴトニ無量ノコヱヲシテ
彌陀ヲホメンニナホツキジ

4 The great Śakyamuni tells of
The facility of rebirth,
And calls those who have doubt of it
Or eyeless men or earless men.

5 The highest Buddha is true freedom ;
The true freedom is a Tathāgata ;
And when one has attained the true freedom,
That one will be passionless and confident.

大聖易往トトトタマフ

淨土ヲウヽカフ衆生ノハ

無眼人トハナツケタル

無耳人トハノヘタマフ

無上上ハ眞解脫

眞解脫ハ如來ナリ

眞解脫ニイタリテソ

無愛無疑トハハラハル、

6 When one gets enlightened and attains
the truth,
He looks fondly on all beings as on
his son.
To be so to all beings is Buddha nature,
But you are enlightened alone in the
Pure Land.

7 To be a Tathāgata is Nirvāṇa;
Nirvāṇa comes from Buddha nature.
But you are not enlightened in this
world;
In the Pure Land alone are you so
blessed.

平等心アノコトヲヨ

二子地トナツケタリ

一子地ハ佛性ナリ

安養ニオイテサトルヘシ

如來スナハチ涅槃ナリ

涅槃ヲ佛性トナツケタリ

凡地ニシテハサトラレス

安養ニオイテサトルヘシ

One who delights in the faith, says Buddha,
Is the same as a Tathāgata.
To have great faith is Buddha nature;
From Buddha nature comes the Tathāgata.

If all beings through their limited perception
Have doubt of Amida's unobstructed wisdom,
They will undergo various tortures for many kalpas
In the most painful sainvara-pindala hell.[1]

1 The sainvara-pindala hell is said to be a hell more fearful than the avīc hell, but it is not certain from what book the word was taken.

信心ヲ固ニス[illegible]ヲ
煩悩[illegible]ナラフ
人々心ニ佛性アリ
佛性[illegible]如來ナリ
衆生有[illegible]
無[illegible]
皆[illegible]
[illegible]

HYMNS OF AMITABHA'S BLESSING

in this world.

(15 STANZAS)

1 Amitābha came to this world and gave
A chapter on His infinite life
In the *Suvarṇaprabhasottamaḥ*
For the sake of our welfare and long life.

The *Suvarṇaprabhasottamaḥ* is the name of a sūtra in which Amitabha teaches that He owes His infinite life to the virtues of His Name.

現世利益和讃　十五首

阿彌陀如來來化シテ
息災延命ノタメニトテ
金光明ノ壽量品
トキオキタマヘルミノリナリ

2 Saint Dengyo, the founder of the Tendai Sect, says,

If you love your country and pity your people,

For the verse to stop the seven calamities[1]

You should praise the Name of Amitābha.

3 If you praise the Name of Amitābha,

Which has a virtue greater than others,

The gravity of your mortal sins in the three worlds[2]

Will all be sure to be diminished till they vanish.

1 The seven calamities are (1) the irregular motion of the sun and the moon, (2) the irregular motion of the stars, (3) fires, (4) floods, (5) hurricanes, (6) drought and (7) robbery.

2 The three worlds are the past, present and future worlds.

山家ノ傳教大師ハ
國土人民ヲアハレミテ
七難消滅ノ誦文ニハ
南無阿彌陀佛ヲトナフヘシ

一切ノ功德ニスクレタル
南無阿彌陀佛ヲトナフレハ
三世ノ重障ミナナカラ
カナラス轉シテ輕微ナリ

4 If you praise the Name of Amitābha,
The blessing on you in this world is infinite,
The pain of wandering in the dire infernal worlds,
And your doom of premature or of natural death will be removed.

5 If you praise the Name of Amitābha,
Brahman and Śākradevendara[1] 40
Will honour you, and all devas and gods
Will guard you secure by day and by night.

1 Brahman and Śākradevendara are deities.

南無阿彌陀佛ヲトナフレハ
コノ世ノ利益キハモナシ
流轉輪廻ノツミキヘテ
定業中夭ノソコリヌ

南無阿彌陀佛ヲトナフレハ
梵王帝釋歸敬ス
諸天善神コト〲ク
ヨルヒルツネニマモルナリ

6 If you praise the Name of Amitābha,
Caturmahārāja[1] all together
Will guard you secure by day and by
night,
And will keep away all evil demons.

7 If you praise the Name of Amitābha,
The Deity of the Earth will honour
you ;
Like your shadow which is ever with you,
He will guard you safe by day and by
night.

1 Caturmaharaja are a class of deities who protect mankind from evils.

南無阿彌陀佛ヲトナフレハ
四天大王モロトモニ
ヨルヒルツネニマモリツヽ
ヨロツノ悪鬼ヲチカツケス

南無阿彌陀佛ヲトナフレハ
堅牢地祇ハ尊敬ス
カケトカタチトノコトクニテ
ヨルヒルツネニマモルナリ

8 If you praise the Name of Amitābha,
Nanda,[1] Upanand[1] and others,
And their countless nāgas[1] will honour you,
And guard you secure by day and by night.

9 If you praise the Name of Amitābha,
Yama,[2] King of Justice, will honour you,
And his officers in the five wicked worlds[3]
Will all keep you safe by day and by night.

1 The naga are a class of deities. Nanda and Upananda are kings of the nāgas.

2 [illegible] the dead.

3 The five wicked worlds are hell, the world of hungry demons, the world of animals, the world of men and the world of gods.

南無阿彌陀佛ヲトナフレバ

難陀跋難大龍等

無量ノ龍神尊敬シ

ナルヒルソネニマモルナリ

南無阿彌陀佛ヲトナフレバ

炎魔法王尊敬シ

五道ノ冥官ミナトモニ

ナルヒルツネニマモルナリ

10 Once, before Śākyamuni, vowed[1] the devil
Of the Para-nirmita-vaśa-vartin,[2]
That he would guard secure all those beings
Who praise the Name of Amitābha.

11 Heavenly and earthly gods
Are all entitled good deities;
All those deities will guard those
Who praise Amitābha's Name.

1 [illegible] *prabhāsottamaḥ*.

2 The Para-nirmita-vaśa-vartin is the world where the devil is king.

南無阿彌陀佛ノトナフレハ

他化天ノ大魔王

釋迦牟尼佛ノミマヘニテ

マモラントコソチカヒシカ

天神地祇ハコトノホク

善鬼神トナツケタリ

コレラノ善神ミナトモニ

念佛ノヒトヲマモルナリ

12 The faith aroused by His wonderful Will

Is the desire to get enlightenment ;

The evil deities in heaven and on earth

All together fear those who have that

faith.

13 If you praise the Name of Amitābha,

Avalokitesvara and Mahasthamaprapta

Together with countless bodhisattvas

Will ever attend you like your shadow

願力不思議ノ信心ハ
大菩提心ナリケレハ
天地ニミテル惡鬼神
ミナフト〳〵クオソルナリ

南無阿彌陀佛ノトナフレハ
觀音勢至ハモロトモニ
恒沙塵數ノ菩薩ト
カヤノコトクニ身ニソヘリ

11 In the Light of Amitābha,
There appear countless Amitābhas,
And all of the transformed Buddhas
Guard those safe who have sincere
faith.

15 If you praise the Name of Amitābha,
Numberless Buddhas of the ten
quarters
Will stand round about you encircling
you,
Pleased to guard and shelter you from
all harm.

無量光佛ノヒカリハ

無數ノ阿彌陀マシ〳〵テ

化佛ヒノ〳〵ヨト〳〵ク

眞實信心ヲマモルナリ

假無阿彌陀佛ヲトナフレハ

十方無量ノ諸佛ハ

百重千重圍繞シテ

ヨロコヒマモリタマフナリ

HYMNS OF MAHASTHAMAPRAPTA

based on

The Mahabuddhoṣṇiṣa-tathagata-guṇyaheta-saksatkrta-prasannartha-sarvabodhisattva-carya-śūraṃgama-sutra.

(8 STANZAS)

1 Mahāsthāmaprāpta, enlightened
By praising His Name, rose up from his seat,[1]
Together with fifty-two bodhisattvas,
And bowing touched his head to Buddha's feet.

1 [illegible] lightened. There were 26 bodhisattvas in the company, who told each his story. The 24th was Mahasthamaprapta. When it was his turn, he rose up from his seat and told his story.

首楞嚴經ニヨリテ大勢至
菩薩相讃シタテマツル　八首

勢至念佛圓通シテ
五十二菩薩モロトモニ
スヰーテ座ヨリタヽシメテ
佛足頂禮セシメツ。

2 He said to the most adorable teacher,

'Once innumerable kalpas ago,

A holy Buddha appeared in this world,

Entitled the Buddha of Infinite Light.[1]

3 'Twelve Tathāgatas in succession came,

One in each of the following kalpas.

The last Tathāgata is entitled

The Buddha of the Light that excels

the sun and moon.[2]

1 The Buddha of Infinite Light is Amitabha.

2 The Buddha of the Light that excels the sun and moon means again Amitabha as in the preceding stanza.

教主世尊ニマフサシム

往昔恒河沙劫ニ

佛世ニイテタマヘリキ

無量光トマフシケリ

十二ノ如來アヒツキテ

十二劫ヲヘタマヘリ

最後ノ如來ヲナツケテソ

超日月光トマフシケル

4 'The Buddha of the Light that seeks the
sun and moon
Taught me to praise the Name of
Amitābha.
Tathāgatas in the ten quarters
Compassionate all beings as their
children.

5 'If all beings remember Amitābha,
As children ever remember their
mothers,
They are sure to see the Tathāgata ·
In the present life or in the future.

超日月光コノ身ヒハ
念佛三昧オシヘシム
十方ノ如來ハ衆生ヲ
一子ノコトク憐念ス

子ノ母ヲオモフカコトクニテ
衆生佛ヲ憶スレハ
現前當來トヲカラス
如來ヲ拜見ウタカハス

6 'As one who handles spices has a savour
clinging
To him, so has one who praises His
Name
Some of His virtues, and the man is said
To be adorned with His wisdom and
virtues.

7 'As I gained my imperishable salvation
By praising the Name of Amitabha
In the days of my ascetic discipline,
I'll save all that do the same in this
world.'

染香人ノ衣ノ身ニハ
香氣アルカコトクナリ
コレヲスナハチナツケテソ
香光莊嚴トマフスナル
ワレモト因地ニアリシトキ
念佛ノ心ヲモチテコソ
無生忍ニハイリシカハ
イマコノ娑婆界ニシテ

3 Mahāsthāmaprāpta teaches to praise His Name,

And so leads all beings to the Pure Land——

Let us all thank the bodhisattva

For our faith to praise His Name to be saved.

念佛ノヒトヲ攝取シテ
淨土ニ歸セシムルナリ
大勢至菩薩ノ
大恩フカク報スヘシ

大正十二年二月二十日印刷
大正十二年二月廿五日發行

編輯兼發行者
本願寺派本願寺學務部
右代表者 後藤澄心

印刷人
神戸市元町通一丁目二二九
兒玉昱松

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